TUESDAY FEBRUARY 25, 1964
PLAYED ON JUNE 11, 1964

There is one more thing in regard to Index. You have to keep up to date on the Index. You know which letters are out. You know what you have not got. You know what you have to get. You also know what you may have to pay for it. It is very simple. I made it very clear at the time when I wrote the note that I would like to have research companions so that we study, so that we work, that we use Beelzebub, that we try to find out what is wrong with Bellzebub or with us, so that we can really exchange ideas.

And you know well enough also in Tuesday it is a question of trying to understand mutually what work means. Even to the extent that sometimes you may listen to a meeting, maybe sometimes you hear a meeting on Thursday, an old one that is repeated and you will find things in it that are contradictory, which perhpas out of their special context might seem contradoctory and maybe they are contradictory. But, in any event, if they bother you, or if you make notes or if perhaps your notes are not right, Terry cah arrange for you to read the transcript which she made of that meeting. And you are at perfect liberty to use it and to check for yourself.

You understand the aim that I have in mind. I want to be absolutely sure that we understabd each other. I want to be absolutely sure that you understand what work means as far as I understand it. It may not be that I understand it quite. But, in any event, we will have a chance to talk about it and to see where certain things are not understood or even wrong. But that for youtself you have the assurance that you know what it is all about and that you then, on your own, start checking to find out is it true, is it not true and perhaps compare it and, in general, work.

For work you have to have good materials. You have to have sharp tools. You have to have exact statements. If you begin with wishy-washy ideas you will never get any where. It is difficult ebough - we talk about it many times - difficult enough to try towork; difficult to put it in ordinary life. And if you do not know exactly what you have to put in ordinary life, where will you be?

We are building something I hope for the future. I would like to make absolutely certain that my obligation regarding work, regarding you, regarding Gurdjieff, as I understand it, is correct. And for that I must have your help. Otherwise there is no reason for me to sit here and talk. I have said that several times and you must remember. And instead of asking you please help me, I said God damn it if you do not help me. Now, what questions are there?

Terry Owens: You asnwered th s question for me several weeks ago, but I am really very unclear. The idea of not spending, not using work, as you put it, all day long where it is not needed and also the idea of laziness, not to be lazy. And I do not really understand what you mean by when it is needed. And I do not know ~~xx~~ how to recognize the earmark of laziness in myself. I mean, I do not know what comes under that heading. Could you explain that?

Mr. Nyland: The first question: That is, when I try to work, I try to become familiar with a kind of material which is different from that what I use in ordinary life. I try to imagine and gradually try to make actual for me the use of material which is lighter in density and which has more value from the standpoint of evolution, which does not primarily belong to Earth; which, for some reason or other, is given to human beings to accumulate if they know how to work. That is really a st~~a~~tement that when a man tries to develop, that he then wants to evolve to the next step; let's call it the planetary level, the next stwp in level of being; and that on that level there are different kinds of material used which are not used on Earth. That in relation ~~in~~ that levelto everything existing on that level, the
of

principle
remains that same; the same as it is on Earth, only it is on a different width of the angle.

That is, you understand when a thing is like this, this distance is larger than that distance. The angle however is exactly the same. Therefore, when I start to want to work and live in accordance with ideas belonging to a planetary level, I gradually have to loosen myself from the level of Earth and introduce as much as I can a living standard belonging to a higher level of being. I am well enough aware how little I do and how short a distance I can go between here and the planets; that there is an awful lot of work to be done. For a long long time there is a mixture of the use of certain material belonging to a planetary level and material that I still have to use here on Earth.

With other words, when I take the totality of the moments that I am aware as against the totality of the moments that I am not aware, when I see how much energy is actually spent for unconsciousness, and leaving alone evn the twilight zone where it is already mixed because of its nature; when I say if there are moment of consciousness and a certain qauntity of energy belonging to consciousness, against that I still have tremendous quantity of moments unconsciously and a tremendous volume of energy of an unconscious nature.

For this reason, I must continue to use what I can on Earth in accordance with the lawsof Earth because the material that belongs to the planets is of a different kind and should only be used for time I am on a planetary level. I am, at the present time, not entitled to use any material that really does not belong here for purposes which do belong here. You understand what I mean?

That is, I try now to separate for myself the things that can go on the momentum of Earth with the energy that is required from Earth which I still can supply. And I try to keep the attempts of being

awake in regard to the possibility of myself or something in me living on a higher level so that then then that kind of ebergy can be used for feeding that purpose or at least fulfilling the requirements which are necessary for the continuation of that form of life there.

If I use it for other purposes, I commit a sin. At the same time, since I am subject to time as I know it on Earth, which is made up of momenta moving, it has to be understood that at any one time I want to be awake, that then I am entitled to have contact with the higher form of living as planetary level would indicate. So, there is no restriction that I can use higher material whenever I need it. I do not mean I can use it for something else.

I have compared it, as you know, with the telephone. That I do not use the telephone the whole day long byt at any one time I wish tto use the telephone it has to be there and functioning. And if it is not there, there is something wrong with the total engineering of the universe.

If I believe that Earth is a surface or perhaps a body represented by the volume of Earth itself, exactly like I have a body, that then compared to the possibility of reaching a higher level, I have only one particular vertical line and no more; which line is at each moment possible. But that line is not as yet a plane and it is very far from being a solid. So, the only means I have of communication is a line going vertical from any one point of my existence in time duration or in time surface, wherever I happen to live. it does not matter. Even from time solid as I know it on Earth, reaching as far as infinity would go.

The reaching part, how far I do climb up that vertical line depends entirely on the amount of energy available for me or the lightness which I represent. And the lighter Iam, the higher I would climb

or I would, you might say, automatically go or be attracted or become in balance with that form of density equal to my own density.

Maybe if you understand, if you understand this tou will get a little better impression of when we talk about Kesdjanian Body, when we begin to talk, we say I want to separate. When I say I have abody, I look at it from a standpoint of my instinctive center. I is then my mind as it is, an ordinary mind, When I say I am awake, I look at it from my mind to my mind. And the waking state is that I am in part of my mind experiencing a state of awareness. It is a little bit further from saying I have a body. But when I say I am, I describe a state of being. This is my emotional configuration which belongs to the moment when I am awake. And at such a moment I am lifted away from Earth and you might say I am climbing up the vertical lone towards planetary level.

These are three different statements in which every time I use the word I. When I say I, I being with something that is familiar to me - my mind. At that momwnt when I is in my mind representing me, saying it has a possession in the form of my body, I already make a separation between two things; or rather, that part of my body as my mind indicates is now aware of the existence of a body. Still, it is subjective. When I say I am aware, I contemplate with my mind as it is a state of awareness in my mind which usually does not exist. I overbridge at that moment the possibility going from an unconscious state to a conscious one. When I say I am one, all together I am is lifted away from my Earthly existence. Then that I represents something else.

So, I try now to see how it is with the different eyes of myself. Apparantly if I keep on shifting from the accent of my mind to my body, to my mind to my mind, to me feeling center, then I shift the emphasis of that what is I from an unconscious state to a conscious state. And the change is gradual. It is not a separate I and then another I and then another I. It is related to each other.

In exactly the same way, when I talk about Kesdjanian Body, it must be related to my physucal body. Also, going up the scale, Kesdjan Body has to be related to Soul Body. So, I cannot say it is separate from each other, having its own independant functions. It is a body that stars to form with a body. And it is as if Kesdjan, having exactly the same form, is now as if it is the growing layer which once I outside compared to the ~~xxx~~ cambium layer in a tree growing towards the ~~xxxxxx~~ forming bark; towards the inside forming rings of maturity.

Kesdjan is exactly like my body but lighter. When my body moves, Kesdjan can move with it. It is contained within each other. And the continuation of my movements, and all the functions of my physucal body can continue with Kesdjan being inside and performing exactly the same movements, exactly the same relationships to its own and having only a parallel existence just a little bit below the surface of my skin.

Going towards Soul, it is exactly the same but by means of Kesdjan it overbridges the distance between physical body and Soul. It ~~xxxxx~~ crosses Kesdjan and going down a little deeper still, it has another layer within the Kesdjanian Body which again as Soul performs that what is required of the physical body on Earth. This time the accent is a little bit more inside; it is more essential. It is not attached to my ordinary periphery. But it is attached to the exact real formation of that what my physucal body represents.

I am talking about the development of man. I am not talking about development for anyone in any one of the three centers; fakir, monk and yogi because then I distort and contort my body. Then I emphasize only one centerx at the expense of the others. Gurdjieff talks about harmonious development of man and he wants a man to be a man and not an angel. And no yogi will, when he gets up to Heaven and sees God, return to Earth in order to fulfill the necessities of

of functioning of his emotional or physical center. He has not further interest because his sole interest was to reach God. Like to sole interest of a mystic is to reach God and to have communion with Him. And only in a case that God would say, "It is nice to see you and I am glad you are here, but now I giev you special message: You have to go down to Earth again."

I doubt very much that that ever would take place because God Himself would know that a yogi is not equipped to behave as man. This I think is one of the fundamental reasons why the fourth way is a different kind from any of the other three. And it is not right to say that if I follow one then I would have to follow the other two. It is utterly impossible and it never would happen. The only time where it can be done is when there is a chance on Earth that all three develop more or less simultaneously; at least more or less at the same kind of level so that the three can grow out into their full development. That is, physical body reaching a point of freedom regarding itself. Keddjan Body reaching the full fulfillment of its own emotional center into a body. And intellectual center growing out into the formation of Intellectual Body with understanding (? similar to Soul?).

Therefore, when that takes place, fusion, if man could become harmonious, the fusion of the three bodies takes place within the body of man. And he still can continue to live on Earth even if he is man number seven. I think it is quite important to understand this, other wise one does not see how the things are related.

If we take the diagrma here and her and here, you remember, and I shove them together in order to have the Soul Body touch the Si Do of physical, so that the totality of development is this. The next move after this is this. That is, Soul comes back as messanger from above, to represent in the body of man a harmonious man.

Now, regarding the question of laziness. I know when I work; I know at times when I make an effort and I also know by the taste or by the result that is accomplished in my state in how far I have succeeded in loosening myself from myself.

You see, if I say Kesdjan is within the skin body, it means it has to be loose from it. At the same time, it keeps its form as it is and moves with it. And I have my being with physical accentuated on Kesdjan itself. When I say "When am I lazy?" - when I know that I for myself have reached a state of freedom and I have made an effort, I know that that effort was in the right direction and I have not been lazy.

If I now think about making an effort or if I do not make an effort at all, I will not have an experience of that kind of lightness. Also I will not have an understanding which is different from the previous one. I will also know for myself that as yet I have not done what I should have done if I happen to think about it afterwards.

When I say that, I am faced with two things. One is the admission for myself tht I have not been able to do anything else but what I have done. That, after all, is a fact. Then I can counteract that by saying if that is the case, that is all there is to it and I can not put any blame anywhere because I know what I am. On the other hand if I think afterwards, trying to remember what my attempts are worth and I am come to the conclusion that I really have not attempted as well as I have known in the past or as an experience which I have had and did not get this time, then I say, "What is wrong? Why haven't I got that? Is it really that at the present time it is impossible for me? Or should it have been necessary that I make a little bit more of an effort? And, am I capable of it that effort?

If the answer is yes, I will make that effort. If the answer

is no, I am back again in the first statement. This is how I judge. At the end of the day I say, according to my capacity, according to what I understand of what I am now, according to what I consider my level of being, I am entitled to so many points to my credit.

It is as if I take a course and I say I have studied and now I am the master of that what I have studied. I am teacher as well as pupil. At the end of the day, I go over my own record and in all sincerity I come to a conclusion that it is not worth more than five points and I should have made ten. I say, "I should have". It is dependant on how far do I consider myself capable of tehn. I have set out a certain goal I want to reach. It is like a determination on my part, knowing if I do my capacity, I say I can reach that. I may overshoot the mark. I may fall very short. When I do, the conclusion is that I am only worth five. Next day I am five. I am not entitled to hope for the best and say perhaps tomorrow it will be ten.

This question of honesty in work I think is very important. I have to come to the realization more and more that I cannot do what I think I can do. That as a matter of fact, I have to come to the point whete in my being I know I cannot do and that only from that point on I will actually start working. As long as I have belief that I can reach a certain result, I have said it with other words, then I do not work for the fact of wishing to be awake, but I assume already that at the point where I am, I can describe what I would be on a higher level. And, of course, I have no material for that.

So, my laziness is dependant on the level I reach. To the extent that I say I am a little bit more free, I am a little bit more in understanding, I have lived a little bit longer in understanding or I have lived in my emotional life a little deeper, then I say I

Have not been lazy. I may not have made the effort that I would have liked to make, but I come tp the conclusion that that is all I can do. When I know that that is all I can do, I will be free. So, there will not be in such a statement, if it is truthful, any gnashing of teeth, no regret. no sorrow, not any excuse because as long as that is there, I know something is wrong. So, my laziness is dependant on the state I am in. If I am guilty, and I feel it, I have been lazy. If I am not guilty, it will not make any difference even how much I have worked. You understand that?

Taylor Morris: Mr. Nyland, would you clarify the right use of emotions. I am not clear on that. And I will try to tell you how I do try to include the emotions and will you say if it is right or not? For example, in relaxing at night before going to sleep, sitting in a chair and relaxing, it seems to me that I can get a better effect in relaxation if I can use my emotions to help will let's say my face to relax. Would this be a small example of the right use of emotions? That part of it?

Mr. Nyland: I do not exactly understand it. You say, 'will your face to relax'?

Taylor: It seems to me that without the emotion a thing is colorless.

Mr. Nyland: But if I want to work there always has to be a wish. You cannot just have a thought in your mind.

Taylor: This is the emotion then?

Mr. Nyland: That's right. That is where it starts. I have said many times it may be, but it is a quibbling of words, it may be a subcenter of my intellect - an emotional subcenter which causes that kind of a wish to appear in my mind. But I just as well can assume that it is in my feeling center at the time because my wishes are there. They are wishes very often connected with wishes of the body. At the same time, when I try to think about the possibility of work and when there is involved the wish to grow, it is an emotional quality which is definitely centered in what I would call emotional-emotional. It is really a pure

emotion, as free from any other kind of feeling that I have. When it is the wish to grow, it is by itself. It has nothing to do any more with ordinary wishes, not even of the body, not even of the capacity of the mind, not even of the functioning of the emotion. It has to do with the recognition of something existing which is entitled to conditions for itsgrowth.

This is probably the best way of expressing what life is in me because I compare it now to the desire of a young man wanting to grow up. He has to have a wish to live, to grow up and to become a man. When a child is very young, I have said it before, there is probably not such a clear cut desire on the part of the child to wish to grow altho everything indicates on the child that it not only is entitled to grow but will consider it a matter of course that it does grow. It is not surprized at its growth.

The reason for that kind of statement is really that the opposite is true - that I protect my life. This you might say is an instinctive question so that when I am in danger when my body is in danger, when my life as I know it is in danger, I will protect it. If a blow, I will hold up my hand. I will try to avoid all kind of things that are dangerous because I do not want to lose my life. The body itself also is made up of the same kind of, you might call it, a condition. When it is effected by a wound it produces immediately a certain substance which counteracts the bad results of the wound - an antitoxin when it is a poisin that is effecting me. And if it is not too fasr, like many bacteria are much too fast, like typhoid for example, multiplying much too fast and taking over in a very short time, my body has a chance to fight sickness or any kind of condition which destroys tissue. If it can build up that tiussue faster than it is destroyed, I keep

my life.

Psychologically I am interested in the maintenance of that what I consider for myself my wish to live. As i grow older and I remain interested in questions of my life, if I remain interested in having problems solved to my satisfaction, maybe reasonable or within my feeling that I have reached a state of balance, or that there are problems that I am willing to face even if they incur suffering, that I will continue to want to meet them and not to go out of their way, for me remains a sugn that I am still alive and wish to continue this life. As ason as I lose that qaulity I start to die. And gradually my functioning, mind, feeling, ordinary psysique simply will gradually go down the drain as it were because there is no more desire to reproduce itself.

Again, not psychologically, but probably religiously it is exactly the same problem. People have never been satisfied by the acceptance that life as they live in on Earth is all there is to it. That even agnostics and materialists finally come to some kind of conclusion regarding their own life if they keep on thinking logically that it is absurd to assume that all of a sudden something appears and all of a sudden it disappears, and there is no coherence between that what man represents on Earth and that what takes place as a whole on Earth with all of mankind and that what perhaps takes place as far as we know in astrological configurations of the sun, moon, planets, etc.

And that, therefore, the reason for man as he is alive has been in the very beginning that he extends it as long as he can do it in order to have an opportunity to reach better understanding for hus place and the reason why he is and has been born. So that even at the present time, people cannot fulfill in their ordinary

Earth span of seventy or eighty years what they would like to have accomplished, they simply take an idea, a philisophical idea as a while that there will be a Heaven and that there is a possibility for them to continue to live or they introduce reincarnation as something that still continues after they die physically. But, in any event, they do not want to give up the possibility mf that anything of themselves ever will be completely annihilated.

These things are indications that each person to a certain extent and some people to a very greate extent have to have belief in them based on the wish to continue their existemce. This wish now is exactly the same as the wish which makes me want to work because if I understand work, it has two possibilities. In the first place to loosen myself from the form in which I have been born. It is a logical thing to assume that if I live in eternity I do not belong on Earth and that because of some freak condition I happen to be born here as a man and the sooner I can get out of this body, the better it will be. This is one side.

The other side is I realize that when I want to continue to grow and I build something which at that time, when I reach such a high level, can furnish my with a form in which that what is my life then can be housed. So, it bwings in the question of immortality. It brings in also the question of how will I prepare for my physical death and how will I build at the present time something to take the place of my body when it dies.

So, all this simply means that work must be started for two reasons. One is the acceptance that I am what I am but really not the way I am now but as I should be. And the other is that I, during this period that has been given to me for the possibility of evolution, that U now start building something so as to be able to say after wards to my Body Kesdjan, "I have a home for you."

That is why I say that the wish to live is exactly the same as the wish to work.

Now, I say how will I use my emotional center? When I start with this wish to work it cannot remain a holy wish. It is a holy wish but it cannot remain holy. It has to be changed into an actuality of living. So, with my feeling you might say, I go to my body and say, "You live now in accordance with my wishes." The body itself is so closely linked up with my feeling center as it is that it has not independant possibility of action. So that, whenever the feeling center will say regarding any of it s wishes to the body, "Behave in this and this way in order to become conscious", the body does not understand it. It only can function in accordance with what the body has been taught as a result of feeling as that has existed.

And that therefore the continuation of the wish for life regarding my body, coming from my emotional center, has no meaning. This is, you might say, an impasse. It is an impasse for people who live only with their emotions and as a result they have no guidance regarding their body. They have a guidance regarding their body in an ordinary sense and they are very well aware that their feelings are represented in ammifestations of thier body. But there is no guiding force.

And this way it is exactly as if man, inthis particular state of his development would function like an animal only having two centers and not any kind of a center comparable to an intellectual center which, from the standpoint of intellect, can over look and look over the field of activities between emotional center and the body itself. This, of course, becomes the function of the mind. And then, when the mind sees the condition as it is, it recognizes in emotional center this liffe wish for the continuation of itself

as life. This is recognized by the mind, It is a very fortunate thing because the mind is, in that respect, quite free. It is not at all only associative. It has in it, in the capacity of the mental functions, little sections where such thoughts can be kept and are kept alive.

We do not have to go into detail about that. There is something in the mind which is comparable to the little wish to live or the big wish to live as pepresented by Magnetic Center. And that what is comparable to that in my mind is a certain place where my feelings and my thought processes are connected in my brain. It is the thalamus. From there, I have in myself a wish for the continuation of my life and that is linked up with the wish from my emotional center.

Now, regarding the mind, as it now starts to function it looks around for the possibility of how can I teach my body new tricks. It starts to realize that the body is now under the influence of the emotional center. And the mind know that when it wants to be awake, that in this awareness something has to be established between the mind and the body. And therefore we grasp, if we are really in our good sense, we grasp at the possibility of an objective viewpoint. My mind understand that because it has alreadu certain sections of the different totality of mental functions where that kind of a concept can be recognized.

It is very interesting how the mind can function because it is not at all bound. It is absolutely capable of having hallucinations, all kind of dreams, all kind of beliefs in the possibility of something not existing as if it exists. And with this kind of thought, knowing that the body needs guidance, I establish in work a relationship between my mind and my body and my mind says,

"Do this, do that"; so that when the body does it, the mind says, "I will now, for my part, do what is required. I will record it." And then it is work.

You see, at such a point between the two centers of the personality, that what is positive in me as my mind and that what is negative in me as my body, are now related. And the relationshop again, my mind understand this, not my heart, the mind understands that there is a relationsio that should be kept as a relationship. And again, the mind engages the feeling.

I have said it sometimes a little differently. It is as if there is a process that starts to work and to become active, a dynamic process between mind and body which starts to turn as if it is an Enneagram and reaches its own momentum when more than fifty percent has been engaged in that process. This momentum now extends to fulfill, to complete the cycle and in that crosses the emotional center, Therefore the emotional center becomes part and now has the function to maintain the relationship between mind nad body. And, as a result, feeding again with the wish from the emotional center, my mind recotnising the necessity for further life, my ~~wkk~~ body will again be under the obligation and therefore it will be mind, body feeling, mind, body, feeling - as if ~~it~~ it goes thru and thru and thru in a rotation * Do Re Mi, Mi Re Do, Do Re Mi, Mi Re Do. It forms a triad which, because of its dynamic qaulity, not only has momentum but at a certain time of insisting and continuous work will become one for me - and at that moment I fuse into the oneness of being.

You see, the emotioh has a very definite function to fulfill. But when I say I want to work, I try to take out of my emotional center extraneous material which which becomes much too heavy if I

leave it there. And when I say relx, it means firstly in my mind so that it starts to function in its new way and then clear my heart or my solar plexus. And that is a very difficult thing because my feeling center is distributed over my body. It is not even, solar plex has ~~ex~~ a few cells in it more concentrated; very few celles belonging to my feeling center are in my heart. My heart at the present time is nothing else but the functioning of my physical center taking care of the blood circulation, but not as yet enough of a seat of emotion. But the trouble with emotional center is that it is not a whole. It is not a whole like my mind us a whole and it is not a whole like my body is a whole. My emotional center or rather my feeling center is distributed over the totality of my body and because of that it is linked up with the physical appearance of myself. So that any kind of a feeling can take place in almost any part of the body. And the representation of that what is now my feeling center is like the planetoids existing at the present time not as a planet but as little dispersed parts scattered around the universe in a certain way, as if sometimes they are like -?-, sometimes a little bit like a milky way, sometimes they are simply like little meteors appearing every once in a while in the sphere or the atmosphere of the Earth. But, in any event, not sufficiently connected to become one planet.

Thus is the dispersed state I am in, What is needed is the clearance of that, of myself first to become a real emotional center as a center/ To collect all the different parts of myself to come home, to tell them to come home. I have compared it every once in a while with the Prodigal Son. It is -?-. Originally it was one. During my educational ~~xxxxxx~~ period, they left home and ~~they became, because~~ of

and they became
because of the consequences of my ordinary existence, perhaps because of the consequences of the organ Kundabuffer, inany event, I find myself at the time when I wake up to the fact that I have a body, that my feelings are not united and that they in themselves are like Prodigal Dons away from the fathers home. The message that I have to send to each one of them is, wherever in my body there is a behaviour form that I start to become aware of that.

With other words, I sense it. When I sense part of my body, those parts belonging to ~~xxxx~~ my feeling center are put on notice. And that notice takes the form of: Don't you remember how it used to be? What are you spending your time now in all kind of nonsense with the swine and having food that is not fit for you, son on your father. When I sense, this I send. People do not relaize what it is to sense. It is a messgae from the father to the parts of the body: Wake up. And that what responds is exactly that what is my feeling~~xxxxxxxx~~.

So that as a result of the sensation my sensation becomes a feeling, And then, with the feeling, it start to move home. That is why in certain exercises sensing and feeling are connected. When I start to sense right arm, right leg, left leg, left arm and the totality of myself being sensed, I exist, I am. Now I do it again. Right arm I sense. Right leg I sense. I feel my right arm. Immediately I let my sensing by followed by a feeling. I sense my ~~xxxxx~~ left leg. I feel my right leg. I produce out of the static condition of sensing a dynamic quality of feeling. And this way I go around my body. I now sense my left arm, I feel my left leg. I sense my right arm, I feel my left arm. It is completed. I take a deep breath. It now turns. It now produces a dynamic quality within my on account of which the notice which has been given to the parts which are in my body are again united and wish to go ~~xx~~

together to where they belong.

The exercise is different still of course and I am not telling everything about it. I use my breathing as a form of food in order to remind my feeling center. My breathhing has that quality. My breathing can talk to my feelings and therefore, when I breathe and I breathe in and now it distributes thru my body, when I exhale, part of the air stays in my body. Now it kindles the parts that belong to my ~~fmm~~ emotional center. And they then, when I wish, after a certain period of relaxation, I send that material from the four parts of myself which I have sebsed and ~~km~~ which I have felt to a certain part of myself which is the most important part of my whole body: sex organs. Now I am there with everything that belongs to me as the highest possible development of myself physically. And with this, now I relac and now, at this moment, I send that energy to the different centers of my body. First my physical center. I send it up my spine. I condepse this now. I do not want to give the exercise. I am only telling you this as perspective because there is much more connected with it. ~~But~~I want to tell because it has something that is absolutely important and this is a tremendous exercise if one only understands it. After another round again, I send it to my heart. And after again another round of preparation I send it to my head thru my back, thru my neck, up thru my neck, further up to the front, to the sides. I am then taking care of the distribution of that form of energy to feed the three centers of myself so that they have food and then they can start to function on their own because they have recieved life. You understand? Emotional center plays a tremendous part, particularly when one starts to work, really work.

We are far away from this, I am warning ~~mpx~~ you. Do not attempt

too much of this, It is perspective. It is an aim. You must know about it because you must know it exists. This is not just little words or something tha perhaps -?-/ It is without any question. And it is perspective like something that is possible for man. If he wishes he must know how and hw must also be content to go thru the little things first in order to prepare for such possibilites. And therefore, these exercises, they belong to esoteric knowledge and it is not something that one plays with. It belongs to something that is sacred for onself. If one will want to use it and can use it and reallu wishes to use it, the results can be ~~xxxx~~ tremdndous for growth. But, together with that ans theuse of that kind of material I am under obligation to build something in which it belongs and not to misuse it. I say it is perspective. It is perspective like God is perspective, like Absolute is perspective, like even certain constellations outside of us, when we look at the sky on a starry night, become persepctive so that we in our smallness believe that it is still possible for us if we really wish that we could grow;that we will reach the possibility of that further understanding; if we only soend the time and the real wish and eleimiate then whatever time time we spend into a being of a level from where we can over see, look over the totality of ones existence and then become selective regarding that what I need and that what I do not need.

You remember I talked once about the psychological medicine closet, the little cabinet. What is required? That I know my sickness. I know I must know what is wrong with me. I must know the state in which I am. For that, I need the instruments, the sharp tools of exactitude, the tools belonging to becoming aware of myself and the truthfulness regarding that. That means impartiality. That I know what I am and I see then objectively what I

on and then I know what psychologically could be used if I now only have the medicine. The question of when I become acquainted with the possibility of useing material for myself, I find out that certain material is right ~~mf~~ for certain purposes and other material is right for something else. And I become, regarding the possibility of work and using the different ways of how to apply it, how to attack ~~it~~ my behaviour forms in a variety of different ways, to look as it were at all kind of manifestations, habits, ~~in~~ tendancies, thought processes, inclinations, hunches, ideas I have, feelings that I believe I possess, everything that is so called my own, that with that study of that and with lighting it up in accordance with an objective viewpoint, that I will see whatever the value may be and I acquire in that doing a certain dexterity.

I say I become acquainted with what is available. That is my medicine chest. That is where I place the various things that I know and, I say, with a little label on it - "This was good for this. This was good when so and so died. This was good when I was in trouble. This was good when I had to meet so and so and I had to do the impossible thing." These are the kind of things that I want to use again when the opportunity is there. And when I now realize the state in which I am psychologically, I also know what to use and I can go to the little cabinet and take out that, that kind of medicine and apply it.

It is as if the medicne chest is a library with books. And the books represent ideas in a certain way which I remember. And not only the idea as idea but many times when I have a book, I have an association with it because I got it in a certain way and I remember it. I remember maybe who gave it, maybe where I got it, maybe where I read it, where I saw it for the first time, who

was there. And without falling into a certain sentimentality when I see the book, I remember and I remember what it represents. And at that time when I say I llok in my library, I remember because of the state in which I am what perhaps would ay that moment be very helpful to me. The same way as when I am troubled, I go to my uncle and I can pour my heart out because he will listen to me. In exactly the same way, if I ~~kxkkxx~~become independant, self-contained, having the necessity of maintaining myself, I have to have equip,emt. And my library is exactly that; that I go to this book or that book containing ideas of a certain kind, having potency of this or that which I know that if I only could apply it and can find out and sometimes I may have to lèok for a long time in my library before I find it. And sometimes when I do find it, it may be even old fashioned or dusty or maybe it has lost its particular value and maybe I have to make it again.

At the same time this kind of search, that is really what one is engaged in in ordinary life. And the accumulation of data which I wish to get from ordinary life will give me that kind of elixir of life which for me at the proper time becomes a feeding source. And if I extract out of this psychological medicines, what makes them potent I say, I will discover what is the philosophers stone. We have to search like every one who was honest and who had to face his life in Earth, had to study, think, feel, work and wokk like hell in order to find certain things perhaps in his life time and perhaps not.

No one knows. No one knows how far we can go. But we mpst go and then we will find out how far we are perhaps day after day. We make attempts, attempts, attempts and not to let loose and to hold on, tenacity. It has to be one of the characteristics: To

hold on tenaciously to something, not to let go, like a bulldog, because I want to conquer.

Of course it is possible. It is not something that is so far away. It is something that you must remember day after day when you work, day after day when you are confronted with impossible things and that day after day even if you ~~xxx~~ know you have to give up because it is too much and that it even would be foolish; that you have to use common sense, wisdomas mugh as you have in order to do correctly what you set out to do and not to do it at h the time when you know you cannot do it honestly; but when you in prayer, in contemplation, in that kind of meditation, in that kind of dreaming about the possibility of really evolving and hoping for the possibility of becoming conscious. That in that way you become a child of God and perhaps, because of that, having established that relationship with His Endlessness that He then can recognize you and willl admit you to a little higher grade of school.

We all face it, There are no exceptions. It is a hard rule but it is a beautiful thing to know that no one is excused and that each person in accordance with his own capacity has a chance. That the possibility existing for all of us can be changed into the probability of real understanding. And that regarding that what I consider laziness, what I consider titillation, what I consider nonsensical material, superfluous activities, interests, feelings, that all of that gradually willl have to pass thru a certain -?- or perhaps it will have to be weighed or perhaps it will have to be exposed.

I have to be honest, to bring whatever there is within one that I say, "Here it is. Take it. It is not mine any longer. You can have it. Do with it whatever you wish. Whatever it is that is still good, keep it. I do not want it. I am here because that what

I have now, I have extracted from everything that I have ever so called possessed. And now I have something that is, I say, of great price. It probably is more than gold.

Who knows where we will be five years from now, ten years from now, what we will do, where we will be, what understanding we could have if we make up our mind, our heart to the extent * that it has life in it, and the totality of onself physically wanting to find out and giving it a chance for that kind of development which belongs to it so that all of us, in ourselves, our functions, the totality of all of us ourselbes can become one. And in that we will live.

So, maybe next week, tomorrow, the dat after, Friday, Sunday, particularly Monday. Work in anticipation for something where you put youtself in the scale and you weigh yourself. You can cheat - but not of course if you are honest.

Good night everybody.